

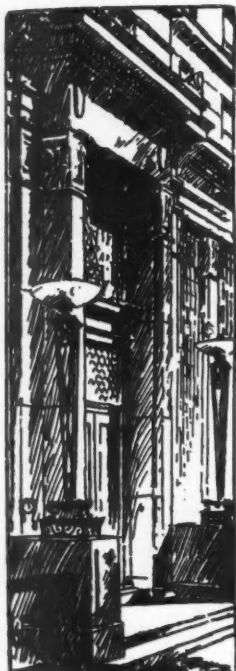
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# The Cathedral Age



Spring 1961



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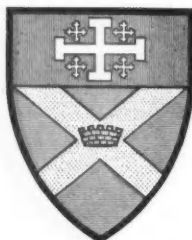
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# THE Cathedral Age

SPRING, 1961

Vol. XXXVj No. 1

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*The National Cathedral Association* is dedicated to assisting the Protestant Episcopal Cathedral Foundation establish and maintain Washington Cathedral. Membership in the Association is open to all.

*Washington Cathedral* is a truly national Church. It has no parish from which to draw support. For the continuation and expansion of its service to Church and state it is entirely dependent upon the interest of its friends throughout the nation.

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THE COVER: The High Altar at Easter. Photo courtesy of *The Washington Post*.



## *From the Close*

A characteristic of the Church's life in our day is a renewed sense of the Church as mission. This is not the same thing at all as saying that "missionary work" is a part of the Church's life.

"The mission of the Church is rooted in her very being. It is not an adjunct or subsidiary activity to be set alongside other Christian pursuits, but is integral to the Church's given nature." Those words introduce a section of the Report of the Committee of Conference on Overseas Missions. They are typical of much that has been written recently and they are followed in the Report by two quotations, one from Emil Brunner and one from Leslie Newbigin; "The Church exists by mission as fire exists by burning," and "A member of the Church cannot have fellowship with Christ without being committed to partnership in His mission to the world."

It is possible to suggest some of the reasons for the missionary reawakening, which is only partial and barely beginning; and to discern some of the directions in which it is leading, although they are still fumbling and tentative. Our very age, which has shattered so many of our illusions and our sentimentalities and our prides, has helped create within us a new seriousness of faith in Christ as Lord of all life. And this has involved us anew in His mission. This is to say that the motivating power in the rebirth of mission is deeply Christian and theological, not ecclesiastical or institutional. It is indeed a sort of reawakening to reality, to the hardness and even to the impossibility of the task, to the demand for patience and for the ability to listen with respect and to see with humility all those who are our brothers in His love but whom we have not loved. It has been a sort of search for truth, the truth about ourselves, about the world, but above all about Him and His purpose.

The tentative expressions of the new imperative are so varied and still so unresolved that it is difficult to put them in any sort of reasoned order. Yet there are signs that are suggestive of the shape that the future of the mission is to take. Among them is a new sense that Christian faith must be contained in a great variety of cultural packages, and that wherever the Church is it must be the indigenous Church. The very westernism of Christianity may be one of the greatest obstacles to the spread of Christian faith. We must help but we can no longer dominate or lead Asian or African Christians. Another sign is the realization that mission and unity are closely related and that the mission is Christ's mission, not denominational empire building. An exciting sign is the growing appreciation that Christian laymen who live and work all over the earth, and who have unparalleled opportunities to "be" Christian, may well be the most significant witnesses to Christian faith in our day and in future days. Better communications between newer churches and old churches, between missionaries and us at home, the rise of new missionary societies and the unification of existing ones in strategic planning, increasing contributions of men and of resources; all of these are among the signs of new life.

There is a great sense of adventure and of renewed purpose in all of this, even as the difficulties and obstacles are more formidable than ever. The outcome of it all is with God not with us, but at least there is hope that His people are joining Him again in His everlasting mission of love.

*William A. Crecighton*

Bishop Coadjutor, Diocese of Washington  
President, Overseas Mission Society



# Great Central Tower

## to be Built

CONSTRUCTION of the Gloria in Excelsis Tower will begin in April 1962. Bishop Dun recently announced that the Cathedral Chapter has decided to begin the \$1,800,000 construction project immediately upon completion of the construction of the South Transept. The bequest of the late James P. Sheldon, a New York banker who died in 1955, and his sister, Harriette Sheldon, who died in 1959, has made possible the long-planned construction of the tower.

The great tower will be the only tower in the world containing both a 53-bell carillon and a 10-bell peal for English change ringing. The carillon has already been ordered from the Taylor Bell Foundry, Loughborough, England, one of the world's most famous foundries. The history of this company goes back to medieval times, when Johannes de Stafford's foundry was in



ARCHITECT'S DRAWING of the South Transept shows the Central Tower which will be started in April 1962.

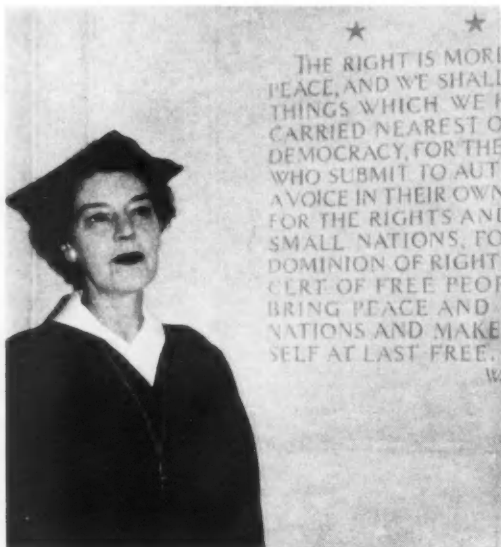
Leicester in 1360. For 400 years the foundry carried on bellfounding under different ownerships. In 1780 Robert Taylor, an apprentice of the previous owner, succeeded to the business. Since that time the art of bellfounding has been handed down through succeeding generations of the Taylor family.

The finished tower will be one of the largest church towers of the world and will be the most prominent feature of Washington's skyline to visitors entering the Capital from Virginia or Maryland. It will tower 660 feet above downtown Washington.

Construction of the base of the tower, resting on the four great columns of the Crossing, is already underway with the current contract for completion of the South Transept.

# A Guide's Eye View

—by Margaret H. Howard



**B**ELIEVING THERE is truly a time for all things I took myself off late last summer on a holiday, to see as many English cathedrals as my time allowed; to cast a professional eye on the guide service offered; and to study the heritage of our Episcopal Church. I was on my own, and for periods of time, in a different Cathedral town and hotel each day and night—travelling by train through the rain and by bus on the occasional clear and sunny days. With so little time to see as much as possible I found it expedient to see a town by taxi. I developed a warm admiration for taxi drivers. Every driver I had knew his town, knew the places of interest, and also where good food was served. I was never disappointed as I walked out after several hours in a cathedral because the driver was always there as he had promised to be and there was usually time in the late afternoon to see other things before going to the hotel or station. This was really a very satisfactory part of my trip and all the local stories and personal philosophy I heard were an added pleasure.

I talked with Altar Guild members and flower ar-

rangers in many places and noticed that most flowers were in very casual arrangement. I saw very few flowers on the High Altars, frequently they decorated the nave altar in the crossing—and these altars are familiar sights in English cathedrals—but often the flowers consisted of one massive effect placed on the floor near the altar steps or decorating the chancel steps near the choir or rood screen.

Except in London, the choir stalls are sufficient to seat those who attend cathedral services, the nave and its altar being used only for diocesan and special services for organizations. I had plenty of opportunity everywhere I went to admire the needlepoint cushions and kneelers and realized more and more how fortunate we are in Washington that Dean Sayre suggested the addition of the needlepoint that has brought untold warmth of beauty and color to our Cathedral. Many have been inspired by this beauty to do needlepoint for their parish churches all over the country.

The vergers are on duty in the English cathedrals to answer questions and here and there I was told that conducted tours would start at a specified time morning and afternoon. I also learned that a busload of people could have special attention if prior arrangements were made for their visit. Occasionally I saw laymen on duty or diocesan clergy but no matter what their category—verger, layman or priest—these men were full of knowledge, quite ready to share it when questioned but the initiative must come from the visitor. Most cathedrals were quiet and peaceful with sometimes a few but more often many people walking around, reading the well worded identifying signs or the excellent guide books available everywhere for about 50¢. Only at St. Pauls and at Westminster Abbey did I see busloads! Dozens of them, each in charge of a tour director for whom this was only one stop of many that day. The vergers acknowledged that these guides were well informed but deplored the confusion. However, there were times of quiet even in London for, as is the custom in all English cathedrals, everyone is cleared out half an hour before any service save those who wish to worship.

I soon established a pattern that I repeated in each place. Seated in the nave I read the guide book for

(continued on page 25)

Mrs. William J. Howard is Chief of the Cathedral Aides.

# Budgeting one-half million dollars

—by Benjamin W. Thoron

SOME OF YOU who read in the *Age* about the services at Washington Cathedral, our construction progress and the activities of our affiliated schools may have wondered at times what kind of an organization is behind them all, where the money comes from to keep them all going and how it is spent. This thumbnail sketch may answer some of your questions.

In 1892, under the leadership of Bishop Paret of Maryland, a group of far-sighted men met at the home of the late Charles Carroll Glover to discuss a project for a great Cathedral of the Episcopal Church in the nation's capital. Out of this meeting grew the Protestant Episcopal Cathedral Foundation of the District of Columbia, chartered by Act of Congress to build and operate a Cathedral Church, with very broad powers to establish and conduct educational institutions, including the right to grant academic degrees, and to serve other charitable purposes.

The Cathedral itself is, of course, the central focus of the Foundation. Its operating and financing fall into two major parts. On the one hand, the day to day and year to year operations which include its ministry, its music, the administration and maintenance of its plant, engaging the services of a staff of more than one hundred persons, must be supported by regular annual income. On the other, the building program rises and falls in activity according to the availability of funds. We now have more than sixty men—sculptors, carvers, masons and laborers employed.

The current operating budget of the Cathedral is close to one-half million dollars a year. The major objects of expenditure include:

|  |           |
|--|-----------|
| Conduct of the services of the Cathedral, the clergy, the propagation of the Cathedral's meaning and message | \$170,000 |
| The Choir and musical department   | 60,000    |
| Administration of the business and fiscal affairs of the Foundation  | 60,000    |
| Operation, maintenance and protection of the physical plant  | 180,000   |

How is this budget met? Less than one third is covered by endowment income. Another third comes from auxiliary activities such as the offerings received for Christmas cards, the Curator's Shop, the Herb Shop, the Flower Mart, et cetera. The income from these is fairly predictable from year to year. This leaves another third to be supplied by our friends through offerings at services, through our annual sustaining fund appeal in Washington, through dues and gifts of National Cathedral Association and All Hallows Guild members and through the support that they obtain for us throughout the nation. Washington Cathedral has no parish organization but is the chief mission church of the Diocese and so must make its appeal to friends near and far.

Those of you who visit Washington in these days will see evidence of a spate of building activity. Recent bequests have made this possible and our program is set up for the next three years with funds to complete the South Transept and the Great Tower. As I look at the rows of stones, the activity of the masons and the carvers I wonder whether this may give the impression that the Cathedral is so well supplied with funds that it should reduce its appeals. Far from it. During this time, we must plan and take action to secure additional gifts to carry on the building of the Nave without interruption. The operating budget does not include anything for our building program, which depends entirely on gifts designated for that purpose and on bequests.

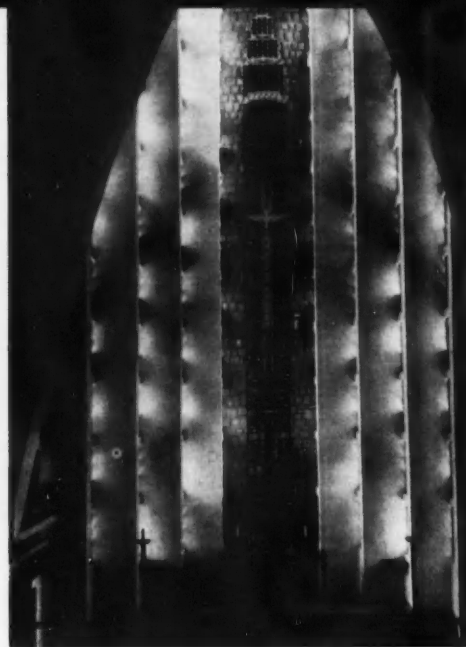
It is the policy of the Chapter that, unless otherwise designated, bequests shall be used for building, including both the fabric of the Cathedral itself and auxiliary buildings and improvement on the grounds. We do not use unrestricted legacies to balance our operating budget.

From time to time special campaigns for building funds have been organized. By vote of the Chapter, a portion, now one-fifth, of gifts and bequests allocated for building purposes are set aside to add to the permanent endowment of the Foundation for maintenance of the structure in the future. As you know, the older a

(continued on page 27)



AN AMERICAN MISSIONARY and friend talk with rubber workers at a settlement on the Firestone Plantation.



THE STRIKING modern sanctuary of All Saints Cathedral, Onitsha, Eastern Nigeria. The Cathedral is being paid for largely by humble gifts of Christian Nigerians in the Diocese.

## Spires Over Africa

—by the Rev. John V. Taylor

OKRIKA IS LITTLE more than a mud-flat lying in one of the steaming creeks of the Niger River's marshy delta. From its unsavoury waterfront alleys tunnel uphill through a sprawl of shanties opening out at the hub of the island onto a wide grassy space that is crowned by a great gothic church. The clock in the great tower stands at ten to three or thereabouts, for the enthusiast who gave the whole exterior a cement wash ten years ago included it in his ministrations. Inside, the furnishings, lavishly Victorian from the hangings of red velvet and gold thread to the massive brass angel of a lectern, are scrupulously clean and cared for. The Okrikas, a Nigerian tribe, are Anglicans almost to a man, and this church is the crowning glory of their sturdy island pride. But standing in the silent peace of the sanctuary, the visitor's too facile smile fades and changes to an expression of puzzled and regretful wonder at a devotion almost medieval in its pomp and piety and so outrageously out of keeping with the style and standard of its environment.

From the great, ramshackle vicarages of Freetown to the romanesque arches of Salisbury's cathedral, to the old-world chaplaincy churches of Kenya, Anglicanism has transplanted its conventions to the soil of Africa. East, West and South parochial church councils are launching appeals for pulpits, pipe-organs and bells. In the remote bush, where the thatched church is indistinguishable from surrounding huts, the sounds that ring from its mud walls are the music of Tallis, the Anglican chant, and *Hymns Ancient and Modern*. But this imitative backward-looking pretentious facade is misleading, for it conceals deep roots, considerable vitality, and a life or death involvement in the contemporary conflicts of Africa.

### Political Witness

Today it is impossible to be an African and not be aware of and implicated in political issues. African Anglicans are mainly found in what has been "British" Africa, and the past association of their church with the "State Church" has added a peculiar complexity to the problems that confront them in the political field. This is most evident in territories where the white minority is large or in territories where the final scenes of colonial rule are being played out. Bishops who know that a large part of their flock is European and older missionaries

The Rev. John V. Taylor is Africa Secretary of the Church Missionary Society, London.





PARISH VISITING in Sophiatown, Johannesburg, South Africa.

who have for years worked in close collaboration with administrative officers have found it hard not to feel almost disloyal in making that act of dissociation which would enable them to pass a critical judgment on the policies of their government. In African eyes the church's political witness seems to have been so carefully muted in the past that it is not easy to recover their confidence in its prophetic integrity today, still less to accept its judgment upon their own politicians tomorrow. There have, of course, everywhere been brave exceptions to this picture, particularly in the Union of South Africa. In the ruins of Sophiatown, a black African suburb of Johannesburg destroyed by the government in a policy of moving black Africans to "reserves," the Anglican Church of Christ the King stands like a symbol with its notice board still challenging society: "My house shall be called a house of prayer for all nations." We may be profoundly thankful that it is this note of courage rather than that of compromise that has characterized the pronouncements of African church leaders in the Province (an autonomous Anglican church) of Africa since West African nations began to assume independence. That note will be needed, brave and insistent, to challenge the pretensions both of dictatorship on the one hand and of a jealous tribalism on the other.

(continued on page 28)



NURSERY SCHOOL for the student Deacons' children at Bishop Tucker Theological Seminary, Uganda.



## Building Progress

**ABOVE:** The Administration Building at the left is practically completed. It was reoccupied by the Cathedral staff in mid-December. In the center the North Cloister is still under construction. The first level will be an open passageway between the Administration Building and the Bethlehem Chapel. The second level will be occupied by the Dean and his secretarial staff.

**RIGHT:** A large truck crane sets a stone too heavy to be lifted by the materials tower. The stone has four pinnacles and eight crochets carved on it. It took two months to do this carving while the stone was on the ground. The stone will be part of one of the flying buttress pinnacles.







CLERGY of the Diocese of Cuba.



A service in session.

## Holy Trinity Cathedral—Havana, Cuba

### —by the Rt. Rev. Hugo Blankingship

THE PRESENT Holy Trinity Cathedral of the Missionary District of Cuba was consecrated on November 30, 1947. It replaced the first Cathedral, which was built in 1909. During the years between the building of the two Cathedrals there has developed a Cuban Church of considerable size. The Church is now almost entirely Cuban. The Bishop, the only American, and one British West Indian priest are the only foreigners in Cuba, all others are Cubans. The present Bishop has ordained all but two of the present Clergy.

The Cathedral is taking an important part in the missionary work throughout the District. The Cathedral also serves as a Parish Church having services in Spanish and English. The congregation is cosmopolitan, made up of Cubans, Spaniards, Americans, British and a number of other nationalities. In recent months a large number of American Communicants have left Cuba and are already scattered throughout a large part of the world. The Cathedral gives a strong witness of the universal appeal of our Anglican Communion. The Cuban response is increasing year by year.

The Cathedral building is of contemporaneous architecture in a modified cruciform shape. The tower forms the southwest transept and the Baptistry the southeast transept. The interior of the Cathedral is very simple and well adapted to the semitropical climate. Although the building is not large it has a spacious appearance

due to the interior supporting arches, which come out from the walls.

The choir and sanctuary were planned to accommodate the altar, the Bishop's, Dean's and Clergy seats, the choir stalls, pulpit and lectern, which were in the old Cathedral. The northex was designed in order that the front doors of the former Cathedral could be used; thus making a visible link between the old and new buildings.

The reredos is a very large wooden cross of Cuban wood, which dominates the entire building in a striking way. The reredos is in memory of the Rt. Rev. Henry B. Whipple, D.D., Bishop of Minnesota, 1859-1901. Bishop Whipple gave the impetus to the present work on his visit to Havana in 1871, although the Missionary District was not founded until 1904. The first recorded Anglican service was in 1762, when the English occupied Havana for one year. It is likely however, that previous Anglican services were held in 1741, in the Valley of Guantánamo, when the English Admiral Vernon, for whom Mount Vernon is named, attempted to capture Santiago de Cuba.

There are five memorials in the Cathedral, they are to Bishop Whipple, Bishop Albion W. Knight, the first Bishop of Cuba, Bishop Hiram Richard Hulse, the second Bishop of Cuba, to our former Presiding Bishop,

(continued on page 26)

The Rt. Rev. Hugo Blankingship is the Bishop of Cuba.



"MISSIONARY CONFERENCES have proved a significant contribution of OMS . . ." The Rev. Mac Warren (left) discusses his lectures with questioning parsons following an OMS sponsored conference.



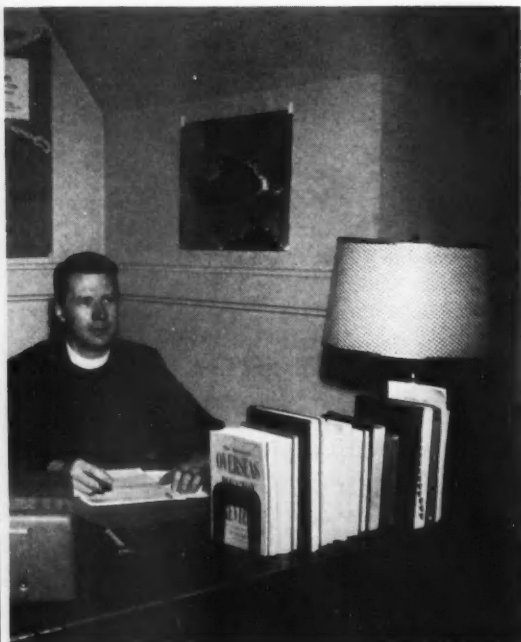
AN OMS ANNUAL MEETING produces some animated discussion.

## A "freshening wind"

A SYMBOL of the heart, strength and spirit of the Episcopal Church, indeed of any church, is the foreign missionary. He is the communicator, for us, of the Christian faith. He is the agent who bridges not only the geographical divide but also the division of cultures and ideologies that separate us from other peoples. In today's fast moving world, a world of shifting populations and newly awakening countries his role has expanded with unforeseeable opportunities. To many churchmen the spirit of this mission has been lost, and thereby his strength and that of the Church has been sapped.

Here on the Close a small pioneering group is creating a "freshening wind" that is stirring missionary consciousness here and abroad. The Overseas Mission Society seeks not only to follow and encourage the missionary in his global path, but also to stimulate enthusiasm, improve communication and discover new ways to support and advance the Christian mission.

This comparatively young but thriving organization was begun some eight years ago through the informal associations of a small group of churchmen, concerned by the bleak picture the Church's missionary endeavor presented. Today this grass roots movement has 1,700 members, an organization that includes a governing



THE REV. THEODORE EASTMAN, executive secretary of the Overseas Mission Society.



ARTHUR JENKINS (left), chairman of Laymen International's "Parish Stewards" in the Washington, D. C. area, with friends on the terrace of the Imperial Hotel, New Delhi.

## stirs missionary concern

board and a full time executive secretary. It receives no financial aid from the national church but is entirely supported by its members who contribute at least \$5 a year to its work.

It is a novel association whose unofficial and independent position within the Church enables it to work unencumbered as a research and development arm, free to experiment with ideas and actions that will revive the spark and spirit of the missionary enterprise. While OMS works in close association with the official missionary bodies of the Church, it does none of the work of these groups—recruits and sends no professional missionaries and neither raises nor allocates money directly for traditional missionary work. Yet it works for the same goals by seeking to concern individuals, parishes and the Church as a whole.

One of the most effective ways it accomplishes this is through a project called Laymen International. This is a satellite operation of OMS, with headquarters here on the Close. While OMS is its legal parent, it has received a grant to set up its own staff and organization and is headed by the Reverend Samuel Van Culin.

The reliance upon laymen to further the mission of Christ is not new, for it was upon laymen that the Church relied in the first and second centuries to spread

Christianity. In 1961 with 1% of the population of the United States living abroad it is natural and logical again to involve the layman in this work. In an experimental group of parishes "parish stewards" have been appointed to seek out the people who are going abroad for business, military, governmental educational or social welfare reasons. These laymen are invited to meet with the parish steward individually or as a group to discuss their responsibilities and opportunities to evidence the Christian faith in countries they will visit or in which they will dwell. In these sessions they get some understanding of the culture of that part of the world they will enter, including background of the non-Christian religions they may encounter. A discussion of the Christian interpretation of current events helps them to appreciate unusual situations in which they may find themselves. They also learn what the Church is doing in the way of missionary activity in the country they will be going to. A small pocket-size booklet, produced by Laymen International, "Are You Going Abroad? Notes for the Traveller," suggests simple and practical ways to be a good Christian "ambassador."

While abroad these well-informed laymen keep in touch with their local parishes in the United States and

(continued on page 34)

## BOOKS

THE NEW ENGLISH BIBLE (New Testament). Oxford University Press, Cambridge University Press. 447 pp. \$4.95. 1961.

ON THE 350TH anniversary of the publication of the King James' Bible, a new translation is now offered to the Christian world by the Churches of the British Isles. The new version (so far only the New Testament is available) is expressly designed to render the original languages of Scripture into "frankly contemporary English"—and this, without question, it succeeds in doing.

The translation is the work of a joint committee, under the chairmanship of the Bishop of Winchester, and is representative of all major churches in Britain, except the Roman Catholic. The committee, organized in 1946 is still working on new translations of the Old Testament and The Apocrypha. The translators, under the brilliant direction of Professor C. H. Dodd of Oxford and Cambridge, one of the most eminent Biblical scholars in the world today, have produced a noteworthy and valuable addition to the many translations of Scripture which have accumulated over the centuries.

Their avowed purpose is to make the Bible understandable to modern readers by giving a factual, comprehensive and clear reading of the original Hebrew and Greek Texts. This they have done with remarkable accuracy, so far as the New Testament is concerned, using every available bit of information from textual criticism and archeology which recent discoveries have revealed. As Professor Dodd states in his Introduction:

"We have sought to avoid archaism, jargon, and all that is either stilted or slipshod."

A panel of literary advisors have apparently checked each sentence and have tried throughout to secure the tone and level of language appropriate to the various styles of writing found in the Greek New Testament.

The result of all this is a highly readable, fresh and, above all, interesting translation which presents the story of Christ and His Followers who became the Church, in an entirely new and fascinating way. This version is above all designed for reading in the home. Families and all who would gain a clearer picture of the Gospel Story will find it of inestimable help.

It must be admitted, however, that *The New English Bible* does not in any sense have the literary style and echoing tones of the King James Version. But this

reviewer is sure that its translators would not claim to have produced anything like the magnificent cadences of late Shakespearian English, which no doubt, can never be created again. But if one wishes to get at the heart of what the Bible is really saying, what better way is there to say it than the following from St. Luke 2:14:?

"Glory to God in highest heaven, and on earth his peace for men on whom his favour rests."

Or this from I Corinthians 13:4-13:?

"Love is patient; love is kind and envies no one. Love is never boastful, nor conceited, nor rude; never selfish, not quick to take offence. Love keeps no score of wrongs; does not gloat over other men's sins, but delights in the truth. There is nothing love cannot face; there is no limit to its faith, its hope, and its endurance. Love will never come to an end. Are there prophets? their work will be over. Are there tongues of ecstasy? they will cease. Is there knowledge? it will vanish away; for our knowledge and our prophecy alike are partial, and the partial vanishes when wholeness comes. When I was a child, my speech, my outlook, and my thoughts were all childish. When I grew up, I had finished with childish things. Now we see only puzzling reflections in a mirror, but then we shall see face to face. My knowledge now is partial; then it will be whole, like God's knowledge of me. In a word, there are three things that last for ever: faith, hope, and love; but the greatest of them all is love."

—John T. Golding  
Rector  
St. Thomas' Church  
Washington, D.C.

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### Cathedral Services

**Sunday Services:** 8:00 a.m. Holy Communion; 9:30 a.m. Holy Communion and Sermon; 11 a.m. Morning Prayer and Sermon (Holy Communion on the first Sunday of the month); 4 p.m. Evensong and Sermon (all-musical service on the last Sunday of the month); 5 p.m. Organ Recital on the first Sunday of the month.

**Weekday Services:** 7:30 a.m. Holy Communion; 12 noon Intercessions; 4 p.m. Evensong or Evening Prayer.

**The Bethlehem Chapel** is available at all hours for prayer and meditation.



# What is the Sixth Decade's Mission?

—by John C. Chapin

THE WEEKEND OF January 20 brought more than a hundred people together in Philadelphia from all over the United States, and indeed from the far corners of the earth, to wrestle with the problems of "The Anglican Mission, Sixth Decade, Twentieth Century." The occasion marked the annual meeting of the Overseas Mission Society, one of the boldly creative, independent organizations of the Episcopal Church which finds its home on the Washington Cathedral Close, on Mount Saint Alban.

It was a diverse group that assembled in Holy Trinity Church that Friday evening to participate, in the Opening Service of Missionary Witness. It had braved the worst storm of the winter, and struggled into Philadelphia by car and occasional train, as record snow and cold snarled all transportation schedules. Yet, conscious of the critical issues at hand, through the bright red doors of Trinity they streamed—missionary bishops, overseas clergy, laymen from the West Coast, concerned laywomen, administrators from the National Council—a real cross-section of the Church.

The second lesson of the Service set the theme for the weekend: "To preach to the Gentiles the unsearchable riches of Christ" (Ephesians 3:8). This was followed by a magnificent sermon by Bishop Stephen Bayne. Speaking from his unique vantage point as Executive Officer of the Anglican Communion, he remarked on the unprecedented mood of Mission which now characterizes the Anglican Communion, and went on to testify that "the Overseas Mission Society is a mark of this new awareness, as well as a product of it." He took note of the profound stirring in the Episcopal Church which led to the now famous "Gray Report," and applauded the warmth with which our Church greeted the establishment of inter-Anglican planning.

Using the axiom "the Church is Mission," he proceeded to outline four conditions under which Mission may be considered. First, he spoke of the changing character of the missionary himself, contrasting the men of a century ago with those in the field today. He pointed out that the Christian Church is now being examined by the rest of the world, and that the doors are

closing for the Christian around the world. "Yet," he said, "we may be on the threshold of the greatest missionary era the world has ever known," because of the tremendous numbers of lay people who now travel back and forth across the face of the globe. He called on the Church, therefore, to look most carefully and reverently at these travelers—the diplomat, the business man, the military personnel, and the student.

*(continued on page 30)*

*OMS MEETING—the keynote address has been delivered by the Rt. Rev. Stephen Bayne, and the Recessional begins in Holy Trinity Church, Philadelphia.*



John C. Chapin is director of the Communications Department of the Episcopal Diocese of Michigan.

# Sargent House: hospitality for the retired

—by Gloria Billings

ON THE EAST side of Farragut Square in downtown Washington, an area that was once quiet and tree-shaded, stands a large old house, incongruously set among modern buildings. Today this dignified old house, that has extended well-known hospitality throughout its 78 years, extends a gracious welcome to Washington's elderly population, for it is the hub of the Episcopal Diocese's expanded program of service to the aged.

In July 1959 the Diocese's Department of Social Relations expanded its program to include training volunteers in a community center for older people. Canon Richard Williams explains that the joint church and community approach is unique among the few other groups in the United States with a similarly organized staff of volunteers. Before the doors could open, the center had to be found and equipped, additional staff hired, training material assembled and volunteers recruited and selected to become effective hosts and hostesses. Of the first eighteen, ten were themselves 65 years of age or older. It was discovered early that retired people are interested in actively participating in a program where they are needed and feel they can be useful.

When the doors opened in January 1960 guests entered a house of non-institutional charm. From the

spacious foyer with its handsome old grandfather clock, can be seen the attractive living room furnished with comfortable chairs and sofas. Here one can relax while reading or talking. Books and magazines fill the shelves that flank the lovely antique marble fireplace. The piano is used by guests as well as the musicians who present musical programs.

Just off the living room is a small chapel, formerly used as a library. Although sponsored by the Episcopal Diocese, Sargent House is inter-denominational.

In the dining room there are small attractive tables where guests and volunteers gather at noon. Guests bring their own sandwiches, kept fresh in the kitchen refrigerator, and coffee and dessert are supplied by the staff. There is one large table and once a week the conversation at this table is conducted entirely in French—part of the "brush up on your French" program. There are no dues or fees collected at Sargent House, however, the "kitty" is passed at lunch and contributions go toward covering the cost of coffee and dessert.

The activities guests can enjoy are numerous. Groups interested in art congregate in the basement. Bridge players use the cheerful and gaily decorated second floor. For others there are checkers, chess, canasta, skittles, lectures, occasional sightseeing trips and always



LEFT: The small chapel provides peaceful quiet for worship and meditation.

Gloria Billings is an N.C.A. staff writer.





ABOVE: The bridge tables attract many guests. Tags indicate a "volunteer."

"company." According to Mrs. Erwin Aymar, director of volunteer services, many retired people come to Sargent House through loneliness. They live alone, sometimes far from old friends and families. Often they want someone to "talk to" more than anything else. From the time they are warmly greeted at the door by a volunteer or a guest, they know at Sargent House "there will always be someone to listen to you."

When Sargent House opened over a year ago all was not in complete readiness. There were no storage shelves and much of the furniture needed reupholstering or slip covers. But the staff felt this was not unfortunate for in helping to make the house more attractive guests would have the opportunity to see "that there was a place for them and something they could do to make Sargent House their own." Seamstresses and upholsterers working in the "art center" in the basement helped to furnish the house. The Washington welfare department has also benefitted from their talents through distribution of many items made by guests.

There is a regular volunteer art instructor who teaches two days a week and a volunteer who is an expert bridge instructor. Recently when the art instructor was out of town, outstanding artists from the Associated Artists Gallery contributed their time as instructors. Exhibition of the watercolor, oil and pastel work of guests are a part of the program.

(continued on page 35)

BELOW: Art groups congregate in the large basement for work in ceramics, sculpting, and painting in oil and watercolor.



## Needlepoint Kneelers for Canterbury Cathedral

**N**EEDEPOINT KNEELERS for the High Altar at Canterbury Cathedral, England, were blessed in a Service of Presentation in Washington Cathedral last February. The kneelers (see design below) will be presented to Canterbury Cathedral in June as a gift of the Washington Cathedral Needlepoint Committee in memory of Miss Margaret Babington, former Steward of the Friends of Canterbury Cathedral.

The kneelers were the idea of Mrs. McCormick-Goodhart Gibson who was also responsible for the design of the 42 feet of needlepoint.

The kneelers were worked by Mrs. Ray Atherton, Mrs. Thomas E. Adams, Mrs. Philip Bonsal, Mrs. Crenshaw Briggs, Mrs. Lewis Douglas, Miss Caroline Hollingsworth, Miss Alvis Peete, Mrs. Harold E. Talbott and Mrs. Ross Thompson. They were carried to the High Altar by the Washington women who helped work them assisted by Mrs. Robinson deSibour, Mrs. Peter Frelinghuysen, and Mrs. Houghton P. Metcalf, chairman of the Needlepoint Committee. They were received and blessed by Bishop Dun. Afterwards the Bishop and Dean Sayre congratulated the workers and greeted informally the many interested friends who were there. This marks another highpoint in the work of the needlepointers of the Cathedral and one that will always serve as a bond of friendship and inspiration between two great cathedrals and two great countries.

Mrs. Peter Frelinghuysen and Mrs. Kevin Keegan are planning now for the five seat cushions for the Bap-

tistry. The designs will soon be ready to work. Mrs. Houghton P. Metcalf has the Crossing kneelers in process of being designed, and they will soon be sent to women who have asked to work them. It is hoped that the designs for the Historic kneelers will be started shortly. 140 kneelers for St. Mary's Chapel have been assigned and a goodly number have been finished. There are about 40 more to be given out. Anyone interested in buying and working one should write Mrs. Robinson deSibour, the Washington Cathedral Needlepoint Committee.

A needlepoint shield has been designed at Dean Sayre's suggestion. It is to be executed in wood and hung over the wooden case containing the Needlepoint Book. It is a very colorful composition of canvas, needles, wool, scissors and a thimble.

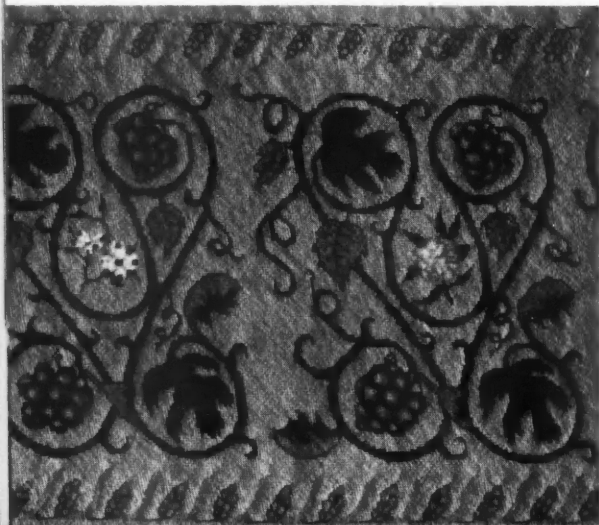
It is earnestly hoped that workers will complete and send in as soon as possible the balance of the Bethlehem kneelers and the two Diocesan seals that are not in place, so the first needlepoint project may be completed. Individuals or churches desiring information should write to Mrs. Kevin Keegan, Washington Cathedral, or The Washington Cathedral Needlepoint Committee.

## Colored post cards of flower arrangements

**A** PACKET of eight exquisite, colored post cards showing Washington Cathedral flower arrangements is available to everyone who loves flowers and will surely delight those interested in arrangements for churches. The post card packet is offered by the Cathedral Altar Guild for one dollar. The cards are heavy glossy paper and a picture of an arrangement covers the entire side of each card. The reverse side has a short description of the arrangement and the usual space for the message, name and address. Attached to each card is a miniature colored picture. When the larger post card is removed from the packet along a perforated line, the sender is able to keep the smaller but identical picture of the Cathedral flower arrangements.

The cards are available from the Altar Guild, Washington Cathedral, Mt. St. Alban and from the Curator's Shop at the Cathedral. Proceeds from the sale of the booklets will help provide flowers to adorn the Cathedral's nine altars all the year round.

DESIGN of the kneelers for Canterbury Cathedral.



## Music Around Us

**A**MONG THE DELIGHTS available to Washington music lovers are the special musical events which take place in Washington Cathedral several times during each season. Since their inception these performances have been outstanding. Paul Callaway, organist, choirmaster and director of music at the Cathedral, has chosen perceptively from the literature of great choral works to give a panorama of the genre. The series has encompassed many contrasts—the devout majesty of the Bach Passions, the romantic mysticism of Elgar's "Dream of Gerontius," and the barbaric splendour of Walton's "Belshazzar's Feast" and Honegger's "King David."

This new year started auspiciously with a performance of Franz Josef Haydn's "The Seasons." The participants were the Washington and Cathedral Choral Societies, the Glee Clubs of the National Cathedral School for Girls and St. Albans School for Boys, members of the National Symphony Orchestra, and three soloists; Mildred Allen, soprano, Blake Stern, tenor, and Kenneth Smith, bass. Mr. Callaway conducted.

Haydn composed "The Seasons" at seventy—in the still undiminished brilliance of his creative powers. The English epic poem by James Thomson, modified by Haydn's librettist van Swieten, served as text. The plot of "The Seasons" is one dictated, most simply, by the changing year. Its three central characters—farmer Simon, his daughter Hanne and her young man Lucas—reflect in their song the joys and fears of people who live with and by the land; but in a general sense the earth and the weather are the protagonists. The strong religious feeling common to landsmen is clearly felt in the music and mounts through the exuberance of hunting and harvest to a closing crescendo of praise. The choruses, representing the myriad outdoor voices, set the color of "The Seasons." Naturalistic on the surface, its summer storm predates Beethoven's by some years—and is fully as evocative. The chromatic ascent used to depict sunrise has a startling exactitude, and the attention to detail—bird-songs, animal voices, hunting calls—is as striking as that of a Breughel painting. In this huge score, the listener finds pleasant reminiscences too—echoes of Mozart's "Magic Flute" in particular. Haydn's boldness of device also forged the path for many 19th century composers; Schubert, Weber and even Wagner learned much from him.

Mr. Callaway was fortunate in his soloists. Mildred Allen's effortless singing filled the cathedral with clear

shimmering sound. Mr. Smith's voice has a *brio*, and a slight gruffness which suited the farmer's role well. Blake Stern proved an experienced singer who knew how to handle resonant spaces, and he projected his part with good effect. The orchestra responded to the conductor's intentions with great precision. The choice of a piano, instead of a harpsichord, as the accompanying instrument for the recitative, came as a surprise. Possibly it was dictated by the size of the total forces involved, and by the Cathedral spaces.

The chief glory of "The Seasons" lay with the chorus. Immaculate intonation, freshness of tone and impressive dynamics marked its work throughout the evening, and testified to constant and vigorous drilling. *Forte* passages were rich and robust—especially in the complex final pages. But even more impressive were the *pianissimi*—the tender hush of three hundred voices, singing as a unified whisper, carried overwhelming power.

Though "The Seasons" is nominally a secular work, its feeling of underlying piety made it a suitable and beautiful matter for performance in a church. The Washington and Cathedral Choral Societies are to be congratulated on opening a field in which many other treasures lie—works which, while outside the framework of the sacred oratorio, convey in their inner meaning the praise of God.

—CONSTANCE MELLEN



LISTENING to the Choral Society.

# The National Cathedral Association At Work

## Energy and talent in Western Oregon

Mrs. W. W. Gabriel, regional chairman of Western Oregon, brings to the N.C.A. boundless energy and talents with which the state of Oregon is well familiar. The N.C.A. is rapidly becoming familiar with these qualities too—last October Mrs. Gabriel reported 51 members; this February she reported 94.

Mrs. Gabriel says she has always loved cathedrals and has visited many during her extensive travels abroad. Her special interest in Washington Cathedral began with the Installation Services for Bishop Lichtenberger. The new Bishop Carmen found to his regret that he could not attend the Service and the retiring Bishop Dagwell was in the Orient. Learning that Mrs. Gabriel was in Washington visiting her daughter, Bishop Carmen asked her to represent him and the Diocese of Oregon. Credentials to that effect were sent to her and to the Cathedral. "I received this honor, and was invited to walk in the Great Procession. A thrilling experience and unforgettable."

Mrs. Gabriel was born in London, and educated in private schools, majoring in art and music. She came to this country as a bride. She has been a member of the Diocesan Board of Episcopal Churchwomen for over forty years and has been active in the parish of her church, Grace Memorial, Portland. She has sung in the choir, as have her daughters, and her late husband and her two sons served as vestrymen during the family's 40 year membership.

A long term association with the state government of Oregon began when Mrs. Gabriel was selected for two terms as state president of the Oregon Congress of Parents and Teachers. She has served under the appointments of eight governors on state commissions and committees for public relief, industry, health and education and has assumed leadership in the successful passage of bills concerning child welfare, public schools, and public health, through the state legislature.

These and other activities have earned for Mrs. Gabriel several organization awards for "Outstanding Public Service," and "Unusual and Meritorious Acts of



Good Citizenship." She is a charter member of the Oregon Chapter of the United Nations, officer of the State and Local Federation of Women's Clubs, and an active member of the League of Women Voters.

Mrs. Gabriel lives outside the city of Portland. Here it is her joy to welcome her family—four children, nine grandchildren and six great-grandchildren. "Birthday and Christmas 'Santa'" parties are special favorites. Hobbies for which she finds little time are painting in oils and music.

"It has been a wonderful life, with much joy in service. Any small task I can give for our Washington Cathedral is a grateful offering."

## Mrs. Gabriel reports:

As the jet flies, the beautiful State of Oregon, with its mountains and wide open spaces is some 3000 miles



from the capital city and the grandeur and glory of Washington Cathedral. Yet so far-reaching are the Cathedral's services, and the inspiration it creates, which cross these miles, that once the story is told, the Diocese of Oregon is happy and willing to join with the "builders" of the Cathedral.

As Regional Chairman for this area, I have found the work most encouraging. So much fine co-operation has been extended from our Bishop, the Rt. Rev. James W. F. Carman, the clergy, and The Episcopal Churchwomen of Oregon.

My work became active after attendance at the 1960 Annual Meeting of Regional Chairmen in the Cathedral.

From these contacts I gained much information and help in setting up an organization. A foundation had already been prepared when the Annual Meeting of the Diocesan Churchwomen voted to make the project of Washington Cathedral a division of its work. This for the first time.

The formation of a Central Steering Committee of ten was accomplished at a luncheon meeting in my home after my return from Washington. Mrs. James W. F. Carman, the Bishop's wife and Mrs. Douglas P. Elliott, president of the Episcopal Churchwomen were appointed honorary advisors. Mrs. J. F. Williams, vice chairman and recording secretary and Mrs. Claude V. Bowman, treasurer.

This Diocese is divided into four Deaneries. Their presidents are members of the Central Committee, thus spreading the work widely.

All Committee members are experienced and enthusiastic and keenly interested in securing N.C.A. memberships.

Owing to the Bishop's campaign for a "Diocesan Development Fund" in the spring months, the Committee decided upon an October membership drive.

Letters were sent to all clergy and presidents of the women's groups throughout the Diocese. These have brought good results.

Many group memberships are noted. The outstanding event in October was a large membership and benefit tea at the Bishop's Close, a beautiful and historic mansion and estate given by a pioneer Oregon family to the Diocese of Oregon.

Hard work by the Committee and a most generous response resulted in a very successful affair. Mr. Frank S. Besson formerly of Washington was chairman, with Miss Grace Kern as co-chairman.

In addition to many new memberships, offerings were received, with which the Committee purchased Cathe-

dral stones in honor of certain church members.

Oregon Flag Day at the Cathedral in August was well observed. Notices were sent to the clergy who had the information printed in the church bulletins. This proved a valuable educational media for the Cathedral.

Our press chairman Mrs. George G. Donnell, a busy high school teacher, has been most successful with the newspapers which have given generous space and pictures for Cathedral news. We appreciate greatly the notices and pictures appearing in the *Oregon Churchman* regarding the work. *The Cathedral Age* is a great help in educating our church members.

The Oregon Committee feels deeply that the work here is only just beginning. There is so much yet to be accomplished.

In a torn world and a divided age our great missionary Church stands as a strong witness to God's eternal verities, at the Nation's seat of government.

Truly those are blessed who can labor in some small measure to help to build and support Washington Cathedral.

### **Dean Sayre to Address Annual Meeting**

Dean Sayre will be the principal speaker at the dinner for the chairmen, delegates, and trustees attending the Annual Meeting of the N.C.A. April 25 and 26. The dinner will be held in the Cotillion Room of the Sheraton Park Hotel.

### **Colored Slide Sets Revised**

Work has been completed on the revision of text and colored slides of the Cathedral general slide set. The new sets have been distributed to all N.C.A. chairmen who use them in their programs. Mrs. Ellis Veatch, head of the slides department, has announced that the sets for general distribution have also been revised and are now being used throughout the country.

A large number of the new colored slides were photographed by Mr. B. H. Ridder Sr., St. Paul, Minnesota, who spent several days in the Cathedral working on this project for the N.C.A. Mr. Ridder is vice president of Ridder Publications, Inc. and president of Northwest Publications, Inc. Every year Mr. Ridder travels to different parts of the world and during his travels has produced many photographic "firsts." His photographs of the stately homes of England are used by the British Information Service in many countries. He has photographed many cathedrals and has also done a series of

## The Cathedral Age

the great art galleries of the world. Although Mr. Rider describes his photographic work as a hobby, his colored slides are considered outstanding and he is known as an authority in his work with three dimensional color slides.

Revision of the general slide set has been the biggest job to date in the overall slide improvement project. Part of this project included a new set of Altar Guild flower arrangements which were put in circulation last fall. Currently underway is a special set designed for children. The garden slides are being redone under the supervision of Mrs. James H. Douglas, an outstanding landscape architect who for many years has donated her talents for the landscape projects on the Close.

Slide revision is a project which will be continuing for some time and therefore no specific dates can be given for the completion of any particular set. The present sets will continue on loan until such time as they are replaced by completely revised sets.

### Frederick H. Thompson Dies

The sincere sympathy of her many friends in the N.C.A. is extended to Elizabeth Scheffey Thompson, whose husband, Frederick H. Thompson, died February 13. Mrs. Thompson is a former executive secretary of the N.C.A. and was editor of *The Cathedral Age* from 1946-1960. At the request of Dean Sayre, Dr. John W. Suter of Concord, former Dean of the Cathedral and a personal friend of the Thompsons, represented the clergy and staff of the Cathedral at the burial service in All Saints Church in Peterborough, New Hampshire, February 15. Interment was in Francetown where the Thompsons have lived since 1953. A memorial Evening Prayer service, attended by members of the Cathedral staff, was held in the Great Choir on the same day.

### New Regional Chairmen Appointed

The N.C.A. Board of Trustees is pleased to announce the appointment of the following new regional chairmen:

**Mrs. William N. Ellis** of Orlando, Florida for the Diocese of South Florida. She is a member of the Cathedral Church of St. Luke, Orlando.

Mrs. Ellis is president of the Episcopal Churchwomen of St. Lukes and from 1940 to 1952 was supervisor of the Church School Kindergarten. Other organizations in which she has been active include the Rosalind Club of Orlando, Junior Assembly of Orlando, Orange

County Girl Scout Council, and the board of the Orange County Chapter of the American Red Cross. From 1951 to 1955 she served as chairman, by appointment of the Governor, of the Orange County Children's Committee.

**Mrs. Milton M. Pollock** of East Northport, Long Island, N.Y., for the Diocese of Long Island. She is a member of Trinity Episcopal Church at Northport. In addition to her many church and civic activities, Mrs. Pollock attends classes at the Mercer School of Theology at Garden City, N.Y., where she has been a lay student since 1955.

Mrs. Pollock is president of the Episcopal Churchwomen at Trinity Church and is recording secretary of the same organization for the Suffolk District. She is a member of the Youth Consultation Service House Committee. From 1955 to 1958 she was a member of the Altar Guild and a Junior Altar Guild Leader at All Saints Church, Great Neck, N.Y. She was a board member and girl scout leader in Boston, Massachusetts from 1949 to 1954. From 1941 to 1943 she was a captain in the Massachusetts Womens' Defense Corps Motor Transport.

**Mrs. William Conrad Seipp** of Brook Hill Farm, Middleburg, Virginia for the Diocese of Virginia. Mrs. Seipp is a member of Trinity Church, Upperville, Virginia. Her activities include work with the Foxcroft Social Service, Hill School Board, and Trinity Church. She is zone chairman of the flower show committee for the Garden Club of America; regional vice president of the American Daffodil Society; and a member of the local branch of the Garden Club of Virginia.

**Mrs. Robert B. Williamson** of Augusta, Maine, for the Diocese of Maine. She is a member of St. Marks Episcopal Church in Augusta.

Mrs. Williamson was recently elected second vice president of the National Society of the Colonial Dames of America and is also the president of this organization in the state of Maine. She served as president of the Womens Guild at St. Marks during 1958-59. In 1956 she received a 25 year pin in recognition of her volunteer services with the Red Cross. Her volunteer activities include many years work with various hospitals. She served for 14 years as a Gray Lady; works with the St. Marks Home for Aged Ladies and was president of that organization from 1950-52 and treasurer from 1953-58. She is also a member of the Hospital Aid group at Augusta General Hospital and was president of the Aids from 1947-49. Other activities have included work with the P.T.A. and the Girl Scout Council in Augusta.



Spring, 1961

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# Washington Cathedral Chronicles

## Coming Events

- March 27—Choral Society Concert, Bach's *St. Matthew's Passion*, 7 p.m.
- April 2—Easter Sunday, Bishop Lichtenberger, preacher, 11 a.m.
- April 9—Scottish Rite Mason, 11 a.m.
- April 16—National Christian College Day, 11 a.m.
- April 23—Kirkin o' the Tartan, 11 a.m.
- April 25, 26—N. C. A. Annual Meeting
- April 30—Mental Health Sunday, 11 a.m.
- May 5—Flower Mart all day rain or shine. Theme: Austrian.
- May 23—Choral Society Concert, Stravinsky's *Threni*.
- June 6—National Cathedral School for Girls Graduation, Great Choir, 10:30 a.m.
- June 10—St. Albans School for Boys Graduation, Great Choir, 11 a.m.

## Service of Installation for Canon Clark

The Rev. Bayard S. Clark was officially installed as a Canon of the Cathedral on February 19, in a special service conducted by Dean Sayre.

Canon Clark assumed his duties on the Close last October. He came to the Cathedral from Nashville, Tennessee where he was rector of St. Bartholomew's Episcopal Church.

## Cathedral Horticulturist Dies

Mr. Harry B. Rosenberger, head horticulturist at Washington Cathedral, died November 23. He was 52.

Mr. Rosenberger came to Washington Cathedral in 1949 from Philadelphia where he was born. He

studied plant propagation at the Morris Arboretum of the University of Pennsylvania and landscape architecture at the American Landscape School in Des Moines, Iowa. He had worked in nurseries and on private estates for a number of years before coming to Washington.

Mr. Rosenberger supervised the planting of the Bishop's Garden and Close and was also a recognized authority on herb culture. The giant red poinsettias which he raised in the greenhouses were used each Christmas to decorate the Cathedral. He was also responsible for the individually designed Christmas wreaths seen by countless holiday visitors.

Mr. Rosenberger was a member of the Potomac Rose Society, the National Association of Gardeners, and the American Horticultural Society.

He is survived by his wife, Clara, a son, William F. Rosenberger, and a daughter, Lea R. Chaires.

Funeral services were held in Bethlehem Chapel November 26. Dean Sayre and Canon Martin officiated.

## Statue of St. Stephen for John Jay Chapman Memorial

John Jay Chapman has been memorialized in the Cathedral with an exquisitely carved statue of St. Stephen of Hungary that was dedicated in February at an Evening service. Canon Clark officiated.

The statue is the gift of the late Mr. Chapman's son, Conrad Chapman of Boston. John Jay Chapman was a leader in political reform and a founder of the City Reform Club of New York. He was also a prolific writer of essays, plays and lyric poems.

The statue has been placed in a niche in the west wall of the Kellogg Memorial Bay in the north outer aisle of the nave. It depicts the 11th century monarch, St. Stephen, holding a pitcher and bowl in one hand, symbolizing his successful conversion of the Magyars to Christianity and western civilization. In the other hand he holds a coronation sword. For his leadership in spreading christianity St. Stephen was given the title of "Apostolic King" and later was canonized.

St. Stephen wears a crown symbolizing the unity of Hungary. Originally the crown was made of two straight bands supporting a cross. It was later developed, as the carving shows, to display the crown jewels. The crown was exhibited after World War II and is now believed to be somewhere in the United States.

The research, design and modelling of the statue is the work of Carl L. Bush, and the carving and special design of the robes are by Roger Morigi.

## Washington Peace Convention Commemorated

The 100th anniversary of the Washington Peace Convention, called on the eve of the Civil War in a final desperate effort to restore the Union, was commemorated in a special evensong service on February 5.

Dr. Francis Pendleton Gaines, president of Washington and Lee University, delivered the address.

A memorial plaque, honoring those leaders of the nation who worked for the resolution of the differences between the North and the South, was presented by the Virginia Civil War Commission and dedicated in a ceremony at which Canon Clark officiated. The plaque will be placed in the Willard Hotel, scene of the historic convention.

## Dean Sayre Tours Refugee Camps in Near East

Dean Sayre recently returned from a months tour of the Near East where he studied the refugee problem and explored the possibilities of ameliorating the situation of the more than one million Arab refugees being cared for in the United Nations Relief and Works Agency installations. Dean Sayre is chairman of the United States Committee for Refugees. He conferred with other church leaders, talked with chiefs of governments in the countries he visited, and inspected 40 refugee camps (see photo).

Upon his return the Dean met with President John F. Kennedy to discuss with him impressions gathered on his tour.

## Historical Collection from Old Russia

An historical collection of ecclesiastical vestments, icons, jeweled chalices and other precious objects from Old Russia, presented to the Cathedral by the late Honorable Joseph E. Davies, Ambassador to Soviet Russia 1936-38, was recently dedicated at a quiet service conducted by Dean Sayre.

The Davies collection is displayed in the museum of the Cathedral in two permanent cases built in the arches of the south crypt corridor. The displays are protected by exquisitely designed, hand-wrought iron grilles made by a master craftsman, Herr Mathias Meindl, of the village of St. Gilgen in the Austrian Alps.

## Concert of Choral Music

Richard Wayne Dirksen, associate organist and choir-master, conducted the combined glee clubs of the boys and girls schools in a performance of Igor Stravinsky's Mass for Mixed Voices and Wind Quintet, a Mass by Franz Schubert, and the premiere performance of his own composition, Prayers of all Living Creatures, on March 5. The glee clubs were accompanied by fourteen wind instruments.

Franz Schubert's Mass is a seldom performed work consisting of a series of eight hymns sung by the congregation while the Latin propers are said at the altar by the celebrant. "Such 'peoples Masses' were popular in the centuries following the Reformation," said Mr. Dirksen, "but this example, using an accompaniment of wind instruments, is the only known composition in this form by a major classical composer."



DEAN SAYRE is greeted by one of the refugees at Mia Mia Camp during his recent trip to the Near East. In the center is R. L. Beukenkamp, a vice president of American Machine and Foundry.

### Head Gardener Appointed

Mr. Peter McLachlan has been appointed head gardener at Washington Cathedral. He assumed his duties at the Cathedral on January 9.

Mr. McLachlan is a native of Brechin, Angus, Scotland, and has been in this country for the past five years. He attended Edinburgh Agricultural College for four years and during this period also served an apprenticeship at R. P. Hunter, Kirktonhill, Scotland. His education was interrupted for two years in 1946 when he served in the Royal Navy.

His landscaping experience has included positions with the Royal Botanic Gardens, Kew, Surrey, England; Hampton Court, Surrey, England; and the Road Beautifying Association of London.

Since coming to America in 1955 he has worked with the City Parks System, Toronto, the Landscape Nursery, Bristol, Virginia and with the Herbert A. May Estate.

### "Where There is a Will, There is a Way"

Almost daily we hear someone remark, "I wish that I could do more to help build the Cathedral." Most of us have responsibilities to our parish churches, our communities and our families and find that we must limit our contributions to any one group or institution but, writes Mrs. Ernest N. Jenkins of Monticello, Indiana, "Where there is a will, there is a way, for surely if we sit down and say, I can't, then we surely can't." With this positive statement Mrs. Jenkins recently sent the Cathedral a book of United States Savings Stamps totaling \$18.75 with the request that a government bond be purchased to help build and endow Washington Cathedral. For nearly a year Mrs. Jenkins and her daughter, Monica, have pasted 10 cent stamps in a savings book in order to make this gift, and they have already started a second book for next year. The stones and mortar thus provided must of a certainty endure through the ages.

THE JOINT COMMISSION on Ecumenical Relations held its annual meeting at the College of Preachers in January. The major discussion and action centered on the unity proposals in North India, Pakistan and Ceylon. Pictured above are the members of the Theological Committee of the Joint Commission. Left to right: The Rev. Robert J. Page, the Rev. William J. Wolf (secretary), the Very Rev. John V. Butler, the Rev. Arthur A. Vogel, the Rev. Edward R. Hardy (chairman). The Rev. Robert Gibson was unable to be present.

### Prie-Dieu Dedicated

A Prie-Dieu in memory of Vice Admiral William Alexander Glassford Jr., was dedicated in the Cathedral's War Memorial Chapel last December.

The traditional 14th-century Gothic style desk of carved oak was the gift of the Admiral's wife, Mrs. Henrietta Glassford of Santa Barbara, California. It was designed and executed by Herbert Read of St. Sidwell's Art Works, Exeter, England. Canon Clark officiated.

### Acolytes' Prayer Desks and Chairs Dedicated

A sedilia prayer desk and three sets of acolytes' chairs and prayer desks for the high altar sanctuary were dedicated in the Cathedral last November.

The sedilia desk was the gift of Mrs. Louis M. Denit of Washington in memory of her husband. An acolytes' prayer desk and chair were given by Mrs. Denit and friends of her husband, a former Washington attorney.

Colonel and Mrs. Damon M. Gunn, parents of the late Lt. (j.g.) Alan Montgomery Gunn, USN, who was missing on a training flight in 1956, were the donors of another acolytes' desk and chair given in memory of the young naval pilot.

The third set was dedicated in memory of the late Lucy V. Mackrille of Chevy Chase, Md., who designed and executed many of the altar hangings which adorn the Cathedral.

The sedilia prayer desk and the acolytes' desks and chairs are the work of Herbert Read of St. Sidwell's Art Works, Exeter, England.

Dean Sayre officiated at the ceremony assisted by Canon Miller.



## Guide's

(continued from page 4)

about an hour and gradually absorbed the feeling and atmosphere, then, when I felt ready to ask questions, I found the proper person, identified myself, and from then until I left was in good hands—warmly welcomed everywhere, given plenty of time with special courtesies extended to me. I shall long remember not only the cathedrals but the people within them—doors were unlocked and treasures uncovered for my eyes to see and hands to hold. There were talks with the clergy after matins or evensong when I answered many a question about the Washington Cathedral and heard many a story of clergy visits to America which often included a remembrance of our Cathedral and the College of Preachers. A highlight at Canterbury was "shop talk" with a lady guide who wore an official and beautiful badge but was frankly envious of our purple robes. She is one of a group of about twenty five on call from the Precentor's office to take organized tours through the cathedral when due notice has been given. (I heard that Guildford Cathedral has a similar group but was unable to confirm this in person.) On that Friday afternoon at Canterbury we compared notes and I heard that she had just finished her second tour of that week and she, in turn, was utterly aghast to hear from me about *spring* in Washington and about the hundreds and sometimes thousands of visitors, most of them unheralded, who come each day to the Cathedral and are taken around by the Aides. Her quick and sympathetic concern for our feet showed true understanding of a mutual problem.

When questioned, I find it difficult to pick a favorite English cathedral. From Durham in the north to Salisbury in the south—from Canterbury in the east to Wells in the west, and points in between, I saw twenty and some of these I had seen before. It's impossible to know a cathedral in a day's time so when I look back I remember a general impression and usually a special something about each one—fan vaulting; a bell; worn steps; 13th century wall paintings; a cloistered garth; a carving; a chapter house; a west front. Every traveller has memories and reasons for them and, because I have the joy of watching the building and beauty being created at the Washington Cathedral and know those who plan and those who carry out the plans, my memories are tied to thoughts of the artisans and craftsmen of old, most of whom never saw completed what

they had helped to build. In spite of some black pages in medieval history, it was a time when men's lives were God-centered and the building of cathedrals expressed their faith. This faith exists today, evident in the building of new cathedrals and the restoration and rebuilding of those destroyed by time and war. I who love the Norman and Gothic—a conservative—was thrilled at the sight of the new Coventry rising in magnificent contemporary architecture next to the bombed ruins of the old cathedral. In a building nearby I studied the model, the plans and the cartoons for the stained glass and wished I might one day see the finished work. In the ancient walls of the South Transept at Canterbury contemporary windows have been installed—of strong design and vibrant color—startling to some but exciting in their impact on me and I look forward eagerly to the arrival of the windows for the Wilson Bay being made by the same artist. Even a traditionalist can bend, though not too far and not too fast!

The ancient cathedrals of England are inseparable from English history and the people who made that history are a part of our heritage. I often experienced a delighted recognition on reading a tablet or studying a tomb to remember that this person or that one was represented in our Cathedral. The feeling that I was walking through the pages of a history book was never stronger than it was at Lambeth Palace, home of the Archbishops of Canterbury since about 1212 when Stephen Langton was the first in residence. His figure is carved on our pulpit and the ancient stones of that pulpit, from Canterbury's tower, were the gift to the Cathedral Church of St. Peter and St. Paul from Archbishop Davidson in this century. John Wycliffe stands in his niche holding the bible translation bearing his name but I think of him standing in the chapel in Lambeth in the year 1378—defending himself against charges of heresy and saved by a sympathetic London mob who broke into the palace and broke up the trial. It was in this same chapel in 1787 and 1790 that William White, Samuel Provost and James Madison were consecrated bishops for Pennsylvania, New York and Virginia and their figures are carved on the front panel of Bishop Dun's choir stall seat in Washington. For over 700 years people have gone from every corner of the world to kneel and pray together in Lambeth's Chapel. I was privileged to do the same and though a very small link I knew that I belonged in that strong chain that binds the Anglican Communion together.

My busman's holiday was a success. England has more meaning for me than ever before and my five years

(continued on page 26)



## Guide's

(continued from page 25)

at the Washington Cathedral are in large measure responsible for this new appreciation of my own heritage. I saw so much, so many people, old friends and new ones but I never saw a group anywhere comparable to the Washington Cathedral Aides, the ladies robed in purple, always on duty, ready to welcome and to interpret with an enthusiasm that never sounds trite or tape recorded. I was glad to return home and be a part of this group again but I had spread their fame and talked of their service all along my way and heard the spoken wish in more than one English cathedral that perhaps one day Cathedral Aides might be a possibility for them.

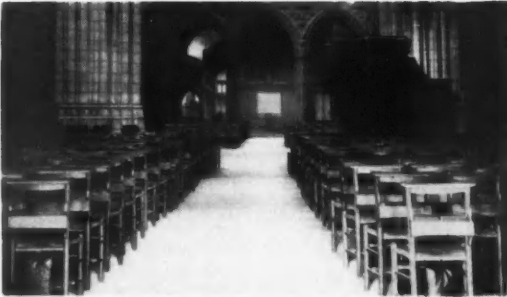
### State Flag Roster—March 19-June 18

Every Sunday the flag of one of the fifty states of the Union is carried in ecclesiastical procession at Washington Cathedral services and special prayers for the government and people of that state are offered at the Cathedral altar.

The schedule for the next four months follows:

|                       |                    |
|-----------------------|--------------------|
| March 19—Rhode Island | May 7—Indiana      |
| March 26—Vermont      | May 14—Mississippi |
| April 2—Easter        | May 21—Illinois    |
| April 9—Kentucky      | May 28—Alabama     |
| April 16—Tennessee    | June 4—Maine       |
| April 23—Ohio         | June 11—Missouri   |
| April 30—Louisiana    |                    |

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## Holy Trinity

(continued from page 9)

H. St. George Tucker, who visited Cuba in 1939 to consecrate the third Bishop of Cuba. Bishop Tucker gave much encouragement and help to the Cuban work. There is also a memorial to the Hon. J. Butler Wright, the American Ambassador to Cuba—1937-1939. Ambassador Wright was an active member of the Cathedral Parish. He died in Havana and upon the request of the Bishop of Cuba he was buried in the Washington Cathedral as a memorial to his interest in the missionary work of the Church. In a large book at the door of the Cathedral is inscribed the names of all those who have been benefactors to the Cathedral and the Diocese.

The Cathedral Close consists of the Cathedral, the Cathedral School and playground, the Bishop's and Dean's houses and a small garth.

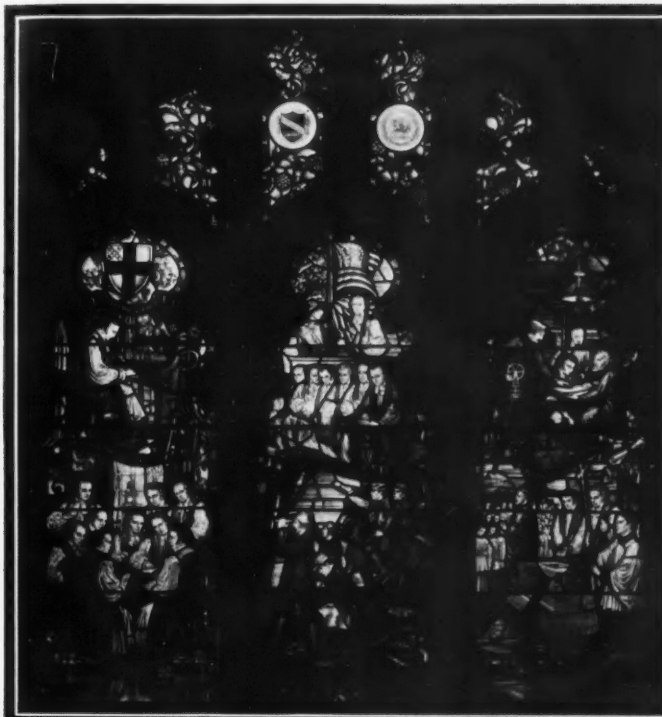
The Cathedral School, an eight grade school and kindergarten, is housed in a modern building and is connected to the Cathedral at the side-tower entrance by a cloister. The children pass through this cloister to daily chapel services in the Cathedral. The building was designed to accommodate two hundred and fifty children of both sexes. The auditorium of the school is also used as the Parish Hall.

The school was founded in 1905 by Bishop Knight and its original purpose was to provide primary training for foreign children. This policy was soon changed, and children of all nationalities were enrolled. There have been as many as sixteen different nations represented by children in the school. From its beginning Cathedral School has maintained a high standard of instruction and its graduates have had no difficulty in adjusting themselves in schools of higher learning.

The Cathedral Close makes an impressive appearance in the beautiful Vedado section of Havana. The buildings, especially the Cathedral with its tower stand as a constant witness to the Christian faith and our Anglican heritage at one of the most strategic spots in the world.

The clergy and laity of Cuba are proud of the Cathedral and they feel an integral part of its life and world. The Cathedral signifies to them that the Church in Cuba is well-established and has come a long way in its fifty-six years of work and that it is now a Cuban Church. The Cathedral stands as a symbol not only of an historic heritage, but also as a symbol of faith and hope that we might do our part in helping to make the Kingdoms of this World the Kingdom of our Lord and Saviour.





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## Budgeting

(continued from page 5)

building becomes, the more maintenance it requires to prevent deterioration.

Over the years, the activities of the Foundation have grown in magnitude and diversity. Even though completing the Cathedral is a primary objective, the trustees have always been keenly interested in the education of youth. Seven years before the laying of the cornerstone of the Cathedral, the National Cathedral School for Girls was opened. Saint Albans School was established as a choir school in the same year that the cornerstone was laid. Later, Beauvoir Elementary School became a separate unit and, through the magnificent gift of Alexander Cochran, the College of Preachers was founded and built.

All of these organizations and activities of the Foundation are governed and directed by the Cathedral Chapter, a Board of Trustees, which under our charter must always be headed by the Bishop of the Protestant Episcopal Diocese of Washington, and which is self-perpetuating. At first the Chapter undertook to manage all the affairs of the various institutions directly, but as the Schools grew, until they now have an enrollment of more than one thousand students, it became

evident that they required more continuous attention to their development than the Chapter could give. Accordingly, Governing Boards, consisting of parents, alumni, faculty members and other persons interested in the education of the young, were set up which, although subject to the final authority of the Chapter, are given broad authority and responsibility in all matters connected with the educational policy and the administration of the several schools. While the budgets and endowments are supervised by the Chapter through the Treasurer and all accounting and disbursements are centralized, the School funds are separately accounted for and the budget for each is established by its own governing board, which is responsible for raising the money required to meet the needs of its school. Gifts and bequests to the Cathedral are not used for the schools, nor does the Cathedral touch School funds for its purposes.

As our Cathedral and its related institutions grow and our ministry expands, we must rely on the loyalty and financial support of our friends in Washington and in the N.C.A. throughout the country to broaden the base of our support so that our service to the nation can continue to grow stronger and broader, to the end that what we are building will not be a monument of stone and glass, but a living witness to our faith and vision.

## Spires

(continued from page 6)

Sectionalism is likely to provide the supreme test of the church in East Africa also. This year will present the Anglican Church in Uganda with a trial and crisis when Christians will have to decide whether their membership in one another overrides sectional loyalties or not. It is enormously heartening that when certain political leaders were attacking the proposed Province (an autonomous Anglican church) of Uganda and insisting that each area should have its own diocese independent of the rest the Synod with one voice determined to have the Province in order to proclaim the nation-wide unity of the church. Kenya also, on the eve of African-dominated self-government, faces the same danger of ecclesiastical splintering. But the Anglican Church in that territory is in a very weak position to counteract this tendency, since it is concentrated in three widely separated blocs each in a different tribal area. The transformation of these East African areas into separate dioceses could deepen these divisions unless a wider vision of the church in West Africa can grip the imagination of the Christians there. It may well be that in the inauguration of the East Africa Province last August a spiritual victory of the first order was won, and that in the coming together of such diverse traditions of Anglicanism as are represented there will be released something of that creative vitality which was seen in 1947 in the union of the Church of South India, an ecumenical venture of Anglicans, Presbyterians, Methodists and Congregationalists.

### Shepherds in the Concrete Wilderness

Though they make fewer headlines, the problems of urbanization throughout Africa are at least as acute as the political ones. As men and women exchange the security of the interrelated clan for the isolation of the small urban family; as they forsake the idea of communal work meeting an immediate need and learn instead to work for an unseen boss; as women cease to be the bread-winners and have to find a new status in a strange milieu of shops and clubs and tiny backyards; as children who were once the wards of every adult in the village run wild and unregarded between the rows of strangers' houses; as Christians who grew up in a community with only one parish church are confronted with the claims of scores of rival sects; so inexorably their roots wither and die, their sense of direction is befogged and they are lost. Yet it is in

the teeming slums of urban communities in the regimented compounds of industrialized areas, that the incalculable new factor of African individuality is being brought to birth and the destiny of the continent forged.

Yet the Anglican Church as a whole is only just beginning to come to terms with the towns. Apart from a few splendid exceptions, both the foreign missionary and the African priest have been living and thinking in a rural idiom. Ideas that emerged in the Western world after the war—the liturgical revival, the industrial mission, the house Church, have scarcely begun to appear on the African horizon.

The pioneers, it is true, have entered this arena. In Diobu, the squalid suburb of Port Harcourt in Nigeria where the Shell Oil Company has its labour force, there are two girls at work, one African and one English. In their first year on the job they have strengthened and developed the Church's Youth Fellowships; they have started a working girls' club, a program of prison visiting and court attendance, and set up a Council of Social Service and a marriage guidance panel; they have begun a survey of the "hotels" which are centers of prostitution and are planning a hostel for "girls in need of care and protection." When they were offered a second woman missionary they said they would prefer a man to take up spheres of work that they cannot touch. In fact they really need a team. Such a team already exists in Pumwani, the worst of Nairobi's slums. Two married missionary technicians, one of them ordained, a woman case-worker and three African instructors make up a community which runs an Industrial Training Center for delinquent boys picked off the streets, girls' and boys' clubs, adult classes, women's homecraft courses, and special discussion groups for members of the Asian community. These are but two examples from the Church Missionary Society's fields which might be paralleled elsewhere.

### Partners in the Other Ship

The Anglican Church in Africa is no longer a "Mission Church" organized in missionary dioceses. By next May it will be grouped into five autonomous Provinces. But it continues to look to the Churches of Europe and North America for strengthening in many spheres. Though a growing number of helpers is being recruited directly by the dioceses or, in the case of teachers, through the Overseas Appointments Bureau which has been set up in Britain under the auspices of the Institute of Christian Education, the tra-

ditional missionary societies and religious orders of the Anglican Communion still maintain today over one thousand missionaries in Africa.

The most vociferous plea of the church in Africa is for Christian graduate teachers to implement the fantastic program of educational expansion which the leadership shortage in the newly independent nations makes imperative. The church is heavily involved in this program; dangerously so, perhaps, since in view of the general political trends in these countries it surely cannot be long before governments will move in and take over control of most of the schools and colleges. Meanwhile African pastors spend a great deal of their time in the management of church schools and seem quite unprepared for the new situation that is creeping up upon the church.

Another of the traditional forms of missionary service is medical work. This continues, and, indeed, in some areas which may be entering upon a period of greater instability the withdrawal of colonial health services may lay greater demands than ever before upon the mission hospitals. African Christians generally are satisfied to leave this work exclusively in "mission" hands and there is a need to shift the management to diocesan medical boards so that the church itself may accept responsibility for this element in its total witness.

The staffing of the theological colleges of Africa is a missionary task of crucial importance. Throughout the continent the general level of the ministry is such that the better educated laity are in danger of complete estrangement from their church, looking in vain to it for the kind of help they need in the bewildering situations they are called upon to face in these days. However at Makerere University College, Uganda, there is a group of undergraduates who have recently indicated their desire to enter the ministry. The rebuilding of Immanuel Theological College, Ibadan, just opposite the university campus may result in similar vocations in the future in Nigeria also. This will call for better qualified and more numerous staff in order that more research may accompany the teaching and proper extra-mural follow-up be carried out among the younger clergy. The Theological Education Fund has opened up a new potential in this field but it still rests with the missionary societies to find men for the job.

The church looks to the missions to strengthen its endeavors also in the field of primary evangelism, particularly in the pagan no-man's-land that lies between the areas in which Christianity is fairly firmly

established and the ever advancing frontier of Islam. In Sierra Leone, Ghana, Northern Nigeria, Uganda and Kenya the Anglican Church and the Mission that supports it are peculiarly well placed to enter into such fields in much greater strength. It may be that Bishop Stephen Bayne and the new organization for Anglican missionary strategy which he heads should be enlisted to bring to this task the greater resources needed to tackle it.

These are but a few of the ways in which the help of the European and North American parts of the church is still needed. It is needed, but not always wanted. The supremely important problem which every mission, and every individual missionary, in Africa has to try to solve daily is how to offer *in the right way* the service they wish to bring to the church of their adoption. If there is the slightest suspicion of western dominance or condescension, of the withholding of responsibility, of the "we-know-best" look in the eye, their presence will be borne only of bitter necessity. But if they will offer what they have to bring in unobtrusive service and open-hearted involvement, then the church in Africa will continue to "beckon to its partners in the other ship" to come and help them to haul in the nets.

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## Sixth Decade

(continued from page 13)

Bishop Bayne went on, in his second point, to stress that, when we speak of Mission today, we must talk of inter-church relationships, "comradeship, Church to Church." He emphasized that our task was the establishment of independent Churches—i.e. aid to sister Churches, rather than to "ours" sent out "there." Keep us from an "American sphere of influence," Bishop Bayne pleaded; "ask only what they need and not what they have to give to us."

Thirdly, the sermon went on to probe deeply into the nature of our basic Christian unity. Bishop Bayne pointed out that this can only be the one Holy Catholic Church, not, really, the Anglican Communion. "God doesn't mean us to be Anglicans—only Christians." You cannot separate Mission and the ecumenical.

In conclusion, Bishop Bayne outlined a fourth point when he crystallized the fact that Mission deals not with what we *do*, but with what we *are*. We don't have the resources to do much, so we are forced back to being something. "The Mission of the Church is God's, after all, not ours. He is at work out there; we go out to meet Him."

With this kind of a probing, perceptive keynote, those present were launched into a hard-working weekend. Through the snowdrifts they battled back to the headquarters hotel, with individual discussions continuing fast and furious—and far into the night.

The next morning, after an early Communion at St. Mark's Church, the first plenary session focused on "A Theology of Mission," with the presentation being given by the Rev. Joseph M. Kitagawa, assistant professor of the History of Religion at the University of Chicago.

Dr. Kitagawa spoke of the new theological approaches made necessary for the expression of the Gospel in a changing world. He pointed out that responsible Christians, clergy and laity must reflect upon the theological significance of four key problems; (1) the end of Western colonial rule of the peoples in Asia and Africa; (2) the growth of world Communism; (3) the secularization of Western culture, and (4) the resurgence of the great religions of the East. "Today we are compelled to think through theologically the relationship between global confessionalism and the ecumenical ideal . . . if the Anglican heritage has enduring qualities, they can and must be universalized. The Anglican Church will be meaningless if it remains simply 'Angli-



can.' Its vocation—its mission, if you will—is to find a way to demonstrate that the unity of the Church is more than the unity of ecclesiastical structure."

Following Professor Kitagawa's address (and all the other main presentations), conference members broke up into individual discussion groups, to enable everyone present to comment, object, inquire, etc.

At noon on Saturday, the second plenary session was highlighted by a presentation by Bishop Edmund Sherrill, of Central Brazil, who spoke on "Anglicanism and Roman Catholicism in Latin America." He painted a sobering picture of Anglican work in that vast area: "marginal, small-scale, isolated, disunited within itself, and foreign." Roman Catholicism, by contrast, he characterized as "universally known, present everywhere, and woven into the fabric of the Latin American people."

However, Bishop Sherrill went on to say, Latin America is in a period of tremendous growth, ferment, industrialization, and population explosion; it is, in fact, a revolution in the life of that vast continent, and in this situation the Roman Catholic Church has been "caught unprepared by the rush to a new society. It has been slow in getting into relationship with the emerging industrial masses. It seems to be calling people back to the old ways, to be out of touch with the age." He pointed out the appalling shortage of Roman Catholic priests, and indicated that there may soon be more non-Roman Catholic Christians in Latin America than *practicing* Roman Catholics.

"What does Anglicanism offer to Latin America?" he asked. Pointing out that the temperament of the people was vital and creative, yet at the same time confused and undisciplined, he suggested that the essence of Anglicanism—Freedom and Order—offered much to the needs of the people there. In closing, he stressed that our Mission in Latin America must contribute to the whole Christian effort: "We have no Mission worthy of the name as an isolated Christian body." Since the ecumenical movement is new and weak in Latin America, and since there is only one Truth and one Body, it is our opportunity and our obligation to witness to this. "To bear this Word is what it means to be an Anglican missionary."

Saturday afternoon there were two plenary sessions. The first one dealt with "Manpower for Mission." The subject was presented in the form of a panel discussion by the Rev. Samuel Van Culin (general secretary of Laymen International, which works parallel with the Overseas Mission Society on the Cathedral Close), the

(continued on page 32)

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## Sixth Decade

(continued from page 31)

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Rev. Charles Clark, the Rev. William Clebsch, the Rev. Rowland Cox, and Harold Kehm. Each of these men made a short, individual presentation from the point of view of his particular background.

Mr. Clebsch spoke as a theologian who admitted he was forced to work "under a 19th century curriculum." Mr. Clark, as a missionary in Singapore, stressed that, with burgeoning self-conscious nationalism and diversity of cultures, overseas missions can be effective only as "channels of communication are kept open" between Western missionaries and the local populace, with the main emphasis placed on the development of indigenous leadership. Mr. Cox spoke from the point of view of the Overseas Department of the National Council of the Episcopal Church, pointing out that our Church has only 240 missionaries and that it is *not* producing many more who want to serve overseas.

Mr. Kehm and Mr. Van Culin highlighted the work of Laymen International with the fact that 1,800,000 Americans are overseas at any one time. They pointed out that "there is a missionary gap" due to the closing of doors to institutional Christianity in foreign minds, and that laymen abroad can do something about this gap. They called for a Parish Stewardship Program to develop at the local level a program of Christian witness overseas. Three points were suggested: (1) help travelers prepare for the people they will meet; (2) keep in support of the travelers when they are overseas; (3) when they return, listen to them, draw out their insights, and learn from their experiences.

The final afternoon plenary was begun with a talk by the Rev. Charles Long, formerly a missionary in China and now rector of St. Peter's, Glenside, Pennsylvania. He spoke on "The Ecumenical Church." Mr. Long made a slashing attack on our indifference to the unfortunate image we project through the disunity of the Christian Church. "We seem to prefer division," he said, "to be comfortable, to be parochial." For example, he continued, 97 separate missionary groups represent Christianity in Japan. "In the name of the Gospel of Reconciliation, we have introduced division." Yet, he pointed out, behind these man-made divisions, "the unity of the Church exists—it is God's gift. We are obligated as one Holy Catholic Church to work for it. We must resolve to do separately only what we cannot do together."

Spring, 1961

Mr. Long went on to say that, with 400 missionary societies sending their workers around the world proclaiming in our separateness that the Church is one, "the best young people today are *not* offering their lives to serve the Church overseas."

By Saturday evening the conference members were groggy, but still game. After a long hard day of trying to listen, to be open, to think, sitting on the hardest chairs in the city of Philadelphia, they still came back for more after dinner Saturday night.

The evening session was presented under the formidable title of "Personalization and Communication of Mission." This, too, was a panel discussion with the Rev. George Tittmann, editor of the *Overseas Mission Review*, as moderator. Making presentations were four men whose work lies within this field. Henry McCorkle, editor of *The Episcopalian* spoke on missionary communication at the national level; John Chapin, director of communications for the Diocese of Michigan, spoke on the diocesan and parochial level; Peter Day, editor of *The Living Church* spoke on individual, personal responsibility in communications; and the Rev. David Reed, from the National Overseas Department, spoke on his work in personalizing relationships with overseas missions.

Sunday morning, the final session of the conference revolved around a summary session led by the Rev. Theodore Eastman, executive secretary of the Overseas Mission Society. He paid tribute to Bishop Bayne's great opening sermon, touched on the physical endurance of the conference participants, and then tossed to those present the \$64 question—"Now where do we go from here?"

Answers, suggestions, queries, impassioned pleas filled the air.

A recurring consensus was the call for the whole Episcopal Church to face this issue of Overseas Mission when it assembles at General Convention, in Detroit, in September 1961. Suggestions were made that the proceedings of this weekend and a condensation of the Gray Report go to all Bishops and General Convention deputies.

It was clear that those present felt deeply the words of the Gray Report—"The world is moving faster than the Episcopal Church." Stemming from this dissatisfaction came a unanimous feeling that somehow we must get the Episcopal Church moving faster, better informed, more committed, alive to its missionary problems and opportunities, raising up men and money to go overseas, training its people better, etc.

The situation is critical and the time for real action is now.

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## Freshening Wind

(continued from page 11)

upon their return are able to further the knowledge, concern and enthusiasm of people who have not left home. In this way a personal contact is maintained between people abroad and people at home and the problems and opportunities of the mission have a personal meaning.

A second important project of OMS that is just getting underway is Overseas Fellowships. Again this is an endeavour to involve local parishes directly with overseas missionary work. Through these fellowships leaders of the Church, lay and clergy, go abroad for short terms on assignments of a specific nature and for which they are particularly well suited. The Fellow is supported jointly in this work by a single parish (or by groups of parishes) and a matching grant from OMS. A Fellow could, for example, be particularly skilled in problems of oil research and would therefore be an effective emissary while working in this field in Saudi Arabia with Arabians. The Fellow and his supporting parish or parishes discuss together at length his proposed venture before his departure. While he is abroad he communicates frequently with the parish. And upon his return the parish, or parishes, have the opportunity of hearing in detail and learning first hand his experiences and impressions, the accomplishments he saw and the problems still to be faced. The first of these Fellows is expected to leave for India this spring and it is hoped that very soon a number of fellows will be supported abroad each year.

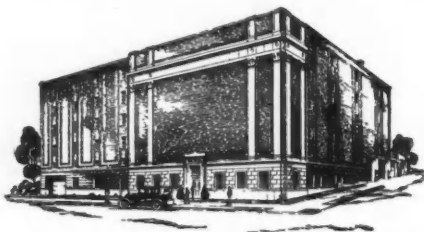
Missionary conferences have proved a significant contribution of OMS and will be a continuing activity. No one else in the Church is bringing together lay representatives from varied dioceses to discuss in depth the obligation of mission and the challenge it faces to-



THE REV. SAMUEL VAN CLUIN (center), general secretary of Laymen International, chats with laymen at a conference on overseas mission.

day. This year the Society's annual meeting in Philadelphia was expanded into such a conference (see page 13).

Finally, a central activity of OMS is the two periodicals it publishes and which are received by all its members. One is the *Overseas Mission Review*, a scholarly journal published three times a year, through which a whole range of authors communicate to the Church ideas on missionary theology, strategy and methodology. The other is *Communiqué*, a chatty and informal newsletter from the Reverend Theodore Eastman, executive secretary of OMS, published seven or eight times a year. Subscriptions to the Church Missionary Society (CMS) *Newsletter* and the Society for the Propagation of the Gospel (SPG) *Oversea News* are also included in the OMS membership.



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## Sargent House

(continued from page 14)

The professional staff is available for personal counseling concerning employment, housing, health and finances. Although the staff does not actually provide direct help in these fields, it is able to direct individuals to the proper organization which can give help.

This expanded program of service to the aged by the Diocese has received financial support through a grant from the Eugene and Agnes E. Meyer Foundation. Sargent House itself is the property of St. John's Church on Lafayette Square and was the bequest of the late Helen Louise Sargent who died in 1948.

St. John's Church used it as a rectory for many years and still maintains an apartment on the top floor for the assistant rector. A number of church groups also use the house as a meeting place. Arrangements were

made with St. John's to make the house available to the Diocese when it began its expanded program.

During January of this year delegates came to Washington from all over the country to attend the White House Conference on Aging. Many of these delegates visited Sargent House. Without exception they were impressed with the success of program they saw and were especially interested in the use of volunteers and the training classes.

After a year in operation, the professional staff has learned a great deal from this unique operation. The work of volunteers has more than met expectations according to Miss Evalyn G. Weller, chairman of the advisory committee to the Department of Social Relations. She adds, "perhaps the most significant finding is the fact that an opportunity to work as volunteer with retired men and women in a program offering informal hospitality, companionship, and creative arts has great appeal to men and women who are themselves retired."

### PICTURED CREDITS

- |  |                               |
|--|-------------------------------|
| 4—The Mains                            | 15—Del Ankers                 |
| 6—Left, Leon V. Koford, Woodmere, N.Y. | 16—Del Ankers                 |
| 7—Lower right, Episcopal Church Photo  | 17—Brooks                     |
| 8—Stewart Bros., Inc.; James R. Dunlop | 24—Del Ankers                 |
| 10—Lower left, Del Ankers              | 23—UN Relief and Works Agency |
| 13—Frank Toia                          | 24—Del Ankers                 |
| 14—Del Ankers                          | 35—Del Ankers                 |



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